

Poetry.

THE VOYAGE OF LIFE.

W. S. KOKENDOFFER.

As we tread life's uneven pathway,
Noting the scenes as they arise,
We meet with new scenes each day
Upon which to feast our eyes.

We behold the young with youth's ambition,
Launching their boat on the stream of life;
Some with hearts in deep contrition,
Battling their way through toil and strife.

Satan's nets of sin and folly
Are about their young lives set,
Enticing them his ways to follow—
Seeking their young hearts to beset.

Let such answer in one chorus,
Our destiny we've sealed;
Our Captain has gone before us,
To a clime that's not revealed.

We are watching here and waiting
In this clime of sin and death,
For our absent Lord to call us
To our home of sweetest rest.

Faithful hearts will baffle Satan,
And his strongholds level low;
Those with faith that can't be shaken,
Will be by grace brought safely through.

Then this warfare will be over,
And the victory will be won;
We shall reign with Christ forever
In our grand eternal home.

Contributions.

PRAYER.

J. W. BEER.

"Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so in earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. *For thine is the kingdom and the power, and the glory, for ever. Amen.*"
Matt. 6:9-13. Revised Version.

This we call the Lord's Prayer, because it is a prayer which the Lord taught his disciples to pray. When it is used aright, it becomes the prayer of the one who offers it; but it is offered in the name of the Son of God, and is heard and answered by our heavenly Father. To be used aright, it must be offered with a correct understanding of its meaning, and in earnest, so that the emotions, and desires, and purposes, which it expresses and implies become the sincere offering of the child of God. If not so used, there is something wrong or wanting, and the proper end is not attained; and, in fact, this divine prayer may be so abused by mere formality or hollow mockery as to render its use sinful and blasphemous. In this event, instead of its securing the needed

blessing, its abuse would bring upon the pretender or hypocrite God's righteous indignation and condemnation. This being the case, let us endeavor to understand it properly and use it sincerely, that God may be honored and the worshiper benefited.

"Our Father, which art in heaven." What a wonderful opening address! Who can comprehend its significance? The being addressed is a Father; and not only the Father of one, but of many. He is the Father of our Lord and Savior Jesus Christ; but he is also the Father of all the saved. When we say "Our Father" it implies that we are his children; that we are the sons and daughters of God; that we are brethren and sisters, members of God's family. As children we look up to him, acknowledging his superiority, his headship, and our inferiority and dependence. But when we think of this near and dear relationship to God, we, knowing something of our weakness and imperfections, are liable to think of God in a light too common, too ordinary, too inferior, too low; and, therefore, by the relative affirmation, "which art in heaven," our conceptions of this incomprehensible being are at once raised and expanded beyond our powers of expression. But God, "Our Father," who is in heaven, who is everywhere present and without whose notice not a sparrow can fall to the ground, and by whom the very hairs of your head are all numbered." This perfect, this infinite, this infallible God, not only hears our words, but he reads our thoughts, and measures our emotions, desires and purposes. Did you ever try to think of the immeasurable blue vault, the inconceivable expanded heaven, by which we are surrounded? In an effort of this kind, with the speed of thought we might think through everlasting ages without coming to a point or line where there is nothing beyond. Just so it is in relation to God. It is impossible to think of a place where God is not, as he is an eternal, everywhere present, unchangeable being. So also is he infinite in wisdom, power and goodness, perfect in all of his attributes. Such is the God whom we worship, whom we call "Our Father," and to whom we say, "hallowed be thy name."

What do we mean, what do we desire, when we say, "hallowed be thy name?" To hallow is to consecrate, to dedicate, or to set apart to holy uses. To hallow the name of our heavenly Father will preclude the unnecessary, irreverent or improper use of his name. It implies a desire that all the manifestations of himself should be treated with love and reverence. This is or should be the sincere, earnest desire of every member of God's family. If this

were observed by all, the command of Jesus would be observed when he says, "Swear not at all, etc." Matt. 5:34-37.

"Thy kingdom come. Thy will be done, as in heaven, so in earth." This expresses a sincere, earnest desire that God should reign in *all* hearts, and control or govern *all* lives, so that every thought, feeling, desire, purpose and act be in harmony with his holy will. If this were so, what a different world this would be.

"Give us this day our daily bread." From the form of this petition we see that it is to be offered daily, and that we feel and acknowledge our entire and perpetual dependence upon God. It requires but a little thought to satisfy us that in him we live, move, and have our being, and that all the blessings we enjoy come from him; and we know that true politeness, to say nothing of profound gratitude, ought to move us to constant thankfulness and prayer.

"And forgive us our debts, as we also have forgiven our debtors." This does not mean that we desire our Father to cancel our obligations to do right, in our relationship to him, to each other, or to our fellow beings. These duties we desire and try to perform. It does not mean that if our neighbors A, B and C, owe us a certain amount, we must forgive them and give them clear receipts or balance the accounts. It means that we wish God to forgive us our sins and failings; and that we forgive our fellow-beings when they trespass against us; that we do not harbor, but that we wipe out or bury all animosity, unkind or hostile feelings, and that we wish them well and feel willing to do them good. It is necessary for us to examine ourselves closely, and to deny ourselves unreservedly, in order to offer this petition honestly, acceptably and profitably.

"And bring us not into temptation, but deliver us from the evil one." "*One*" is supplied by the translators, and it may safely be omitted. As we feel our weakness and our liability to yield, it is right that we should desire and pray not to be brought into temptation; but, as Satan is watchful and busy, and as we live in an evil world, we feel that we will be exposed to evil, and we pray our Father for wisdom, grace and strength to resist the evil and to do what is right. As this is our earnest desire, we should evade places and circumstances in which we would be tempted; but if we are tempted, we should exert all our powers against yielding. This is the way to be delivered from evil.

"Many authorities, some ancient, but with variations, add, '*For thine is the kingdom, and the power, and the glory, for*